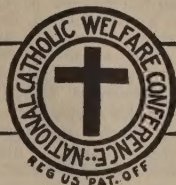


CATHOLIC • ACTION •

Vol. XXX, No. 5



May, 1948

CONTRIBUTION of the CHRISTIAN WOMAN TO SOCIETY

CRIME STORIES IN COURT
N.C.C.W. CONVENTION CALL
N.C.C.M. IN ANNUAL MEETING
FILMING THE DISPLACED PERSONS
SOME MEETINGS OF THE MONTH

*“The Great Hour
Of The Christian Conscience”*

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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NATIONAL CATHOLIC WELFARE CONFERENCE

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CATHOLIC ACTION

Vol. XXX, No. 5

May, 1948

THE Easter message of Pope Pius XII, delivered to a great outpouring of the citizens of Rome and through them to all the world, is a warning cry to men: "The great hour of the Christian conscience has struck." "Watch and pray!", His Holiness said. "This is the cry which in the name of the Risen Saviour We direct to you, to your and our fellow citizens, to all the faithful of the world."

His Holiness pointed out the grave responsibilities which these troubled times impose on every Catholic. The Easter blessing "Urbi et Orbi" which you have come to receive, demands of each of you a frank, joyful and public profession of the faith received from your fathers, of unyielding fidelity to Holy Mother Church, of indissoluble unity of thought and action with the keeper of the keys, entrusted to him by the Divine Founder and Lord of the Church.

In this year of anxieties and dangers, in this moment heralding perhaps definitive and irreparable world events, there falls upon this multitude of believing Romans a shadow of singular gravity, a sacred sense of anticipation, a powerful spirit which, like an inner fire, sings the minds and hearts of all.

Anyone who is not blind sees, anyone not spiritually deafened hears: Rome the herald, mother and guardian of civilization and the eternal values of life; this Rome which its greatest historian already called, as if by divine instinct, "caput orbis terrarum" (capital of the world, Livy, AUC I, 16) and whose destiny is a mystery which is unfolded through the centuries; this Rome now finds itself before, or better say, in the midst of, changing times which demand of the head and members of Christianity a maximum of vigilance and of tireless readiness for unconditioned action.

Today the Holy Father said, the Church is "accused of being 'reactionary' and of supporting doctrines which she has condemned; she is re-

proached with impoverishing and reducing to wretchedness people whom she has so generously succored and continues to succor, very especially with the providential help which the charity of the Catholic world so willingly furnished in response to her repeated and earnest appeals; she is accused of betraying the doctrine of Christ, her Divine Spouse, the doctrine which she tirelessly proclaims, defends and actuates; to her are imputed, in a widely exaggerated and generalized form, the misdeeds of one or other of her degenerate members which she herself was the first to deplore, reprove and punish."

"The Church of Rome," His Holiness said, "has been in our day publicly subjected to most unjust attacks . . . Vainly, in this very city, the center of Christianity, has she multiplied her succor; vainly, in circumstances of imminent danger, has she saved, welcomed and given hospitality to the persecuted of every category, even among her proudest enemies; vainly, in times of tyrannical oppression, has she affirmed and sustained the dignity and rights of the human person and the just freedom of peoples; vainly, when the menace of starvation weighed on this Eternal City, has she provided for its sustenance; vainly, as faithful interpreter of the commandments of Christ, has she raised her voice against the evils of spreading immorality which leads the people to decadence and ruin." The Christians of the world were called by the Holy Father to an aroused consciousness of their obligations. "May this conscience of Christianity be awakened to a full and virile appreciation of its mission of help and salvation for a human race wavering in its spiritual framework; then it will be salvation, will be the realization of the formal promise of Our Saviour: Have Faith, I have conquered the world. (John 16, 33).

Or, indeed—may God forbid—should this conscience only half arouse itself, should it not give itself courageously to Christ, then His verdict, His

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CONTRIBUTION OF THE CHRISTIAN WOMAN TO SOCIETY

CONCLUSIONS OF THE
CONGRESS OF THE I.U.C.W.L.

FACED with the grave problems of present-day life, the first postwar International Congress of the International Union of Catholic Women's Leagues, held in Rome, September 11-16, 1947, gave serious consideration to the position of woman in contemporary society and the contribution which she can and should make to it.

Delegates representing Catholic women's organizations affiliated with the Union from more than sixty countries attended the meeting. The National Council of Catholic Women has been affiliated with the I.U.C.W.L. since 1921 and its present president is a member of the Bureau of the Union, and, in January of this year was elected a special vice-president charged with representing the Union in the Americas. Nine representatives of the National Council of Catholic Women participated in the deliberations of the Congress which drafted the conclusions presented herewith.

A. The Mission of Woman as Woman

The Eleventh International Congress of the I.U.C.W.L. recognizes that, in the torn and impoverished post-war world, in the midst of confusion and pillage, the contribution of woman to society is of prime importance.

It considers that this contribution is fundamentally conditioned by the very nature of woman and by the circumstances in which she lives.

Considering:

1. that woman, like man, is a person—that is to say, a being endowed with intellect and free will, and because a person, destined only for God,
2. that woman, like man, is composed of body and soul,
3. that woman, like man, is a social being,
4. that the Christian woman, like the Christian man, is a baptized person,
5. that woman is a feminine person and, as such, distinct from man.

The Eleventh International Congress of the I.U.C.W.L. states:

1. that woman has the duty and the right of knowing her eternal destiny, the means by which it is to be attained, the right to freely choose among these means those which she recognizes as best adapted to the attainment of her own incommunicable destiny;
2. that woman has the duty to work for the attainment of living conditions that permit the exercise of all the powers of her being, material and spiritual, and the right to demand that these conditions be respected;

3. that woman has the duty to contribute to the common welfare in achieving what is necessary to maintain and develop social life, without which her personal life and that of her family will be compromised, and that she has the right to expect that society will aid her in obtaining what is necessary for the complete development of her nature;
4. that the Christian woman has the duty to seek her supreme destiny, to recall that one is saved in saving others, that she has the right to demand that the exercise of her religious duties be not hindered;
5. that woman, distinguished by her maternal mission—a mission which finds its expression in physical and spiritual motherhood, and which manifests physiological and psychological characteristics that distinguish woman from man and establish the complementary roles of man and woman in the work of civilization which should be achieved by humanity with, according to the particular case, a preponderance of the masculine factor or of the feminine factor—has the duty, in conformity with her nature, to defend the spiritual realities and religious values, to promote brotherly love, mutual understanding, and unity, through a penetrating, profound and effective love;
6. that woman has the right to fulfill this duty of collaboration in all fields: religious, philosophical, scientific, esthetic, family, social, economic, political, international, to the limit of her ability, in accordance with her capacity and in a manner appropriate to her nature.

It considers therefore:

that woman has the duty and the right to develop all her potentialities so as to put them in the service of God and of society according to the Divine plan.

It asks:

that woman strive to develop in the public mind, and also among women themselves, a better understanding of woman and of the role that, as woman, she can and should play.

B. The Contribution of the Christian Woman to Society

1. Through her family mission.

Fully conscious of the great value to society of the family role of woman, and particularly in view of the harsh postwar realities and of current ideas which constitute a grave danger to the family, its stability, its environment, the Eleventh International Congress of the I.U.C.W.L. declares:

that it is important, under present conditions, to stress forcibly the contribution which woman through her family role makes to public health, to economic life, to education, to civilization.

1. Contribution to public health.

The Eleventh International Congress of the I.U.C.W.L. states:

that woman has, like all people, the duty of preserving the integrity of her body and of protecting her health, a duty which the natural law and the commandments impose on every human being, but especially on a baptized person, a fact which is clearly shown by the respect which the Catholic Church accords the human body, instrument of an immortal soul,

It recognizes:

that woman, the mother of the family, can contribute greatly to the physical health of her husband, her children, herself, and through this, to public health as well as to the provision of the most modern scientific research and technical developments.

It feels that the mother of the family, especially the mother of the Christian family, ought:

- a) to be conscious of the duty which is imposed on her in the matter of physical health for herself as well as for those for whose care she is responsible,
- b) to have the determination to perform this duty,
- c) to possess the knowledge and the ability necessary to accomplish the task with which she is faced,
- d) to arrange the conditions of life necessary to this end.

It asks:

1. that mothers of families have the desire to promote in this sphere, both by their individual and their united action, all that a justifiable concern for individual and public health requires;
2. that laws, institutional equipment and appropriate techniques be provided to meet the needs of each country in the matter of health and hygiene;
3. that the realization of the objectives in this field be guided by the respect due the human person;
4. that in this field the public authorities also respect individual and family liberty, in every way compatible with the common good, that they not assume the role of the parents but aid them in their mission, that they not paralyze private initiative, but strive to encourage it.

2. Contribution to economic life.

The Eleventh International Congress of the I.U.C.W.L. lays stress upon the fact that, in the world to be reconstructed, woman ought to take part in the life and the economic restoration of her country and, by so doing, in that of the world society.

It has noted that the postwar economy which is being established on new bases tends, under the pretext of necessity, to integrate all women into production, including the mothers of families.

In view of the efforts made to achieve this result, the Eleventh International Congress deems it advisable:

1. to set forth the economic value of the task of housewife, important under a great many aspects, but especially important from the point of view of the consumption of goods;
2. to insist on the fact that the housewife is the directing head of the domestic economy, hub of the national economy, and that she administers an extremely important part of the national income;
3. to note that all economic progress is not always synonymous with human progress and does not necessarily produce family welfare, to which it should be subordinated.

It deems that it is necessary:

1. that married women be always most conscious of the economic importance of their family and household duty;
2. that they prepare themselves for this task by proper training and that women's organizations sponsor such training courses.

It expresses the wish that studies relating to consumption in general and to domestic consumption in particular, be given greater importance in the

field of economic science and that, to this end, appeal be made to the economists of the different countries;

denounces the lack of justice which compels the mother of a family to hold a too heavy professional task, especially outside the home, in addition to her family task;

declares itself opposed, to the general integration in the name of human progress, of mothers in industrial work outside the home;

demand the effective recognition of the economic value of the family task of mothers through laws and institutions in the different countries and an equality of treatment in social laws, whether it be a question of paid foster mothers of families and those not paid.

3. Contribution to education.

The Eleventh International Congress of the I.U.C.W.L., deeply conscious of the sacred mission of the mother of a family with regard to the education of her children and her inviolable rights which flow from this mission, asks:

1. that lectures, discussion groups, conferences, study clubs, etc., for adolescents and mothers, be increased in all levels of society to make the importance of their role of educator better understood by women and to enable them to acquire competence for the task.
2. that mothers of families be aided more and more in their maternal duties, in particular by proper, suitable housing, in keeping with family dignity, by the most modern household equipment so that they can fully accomplish their task of educators and carry out the social, civic and religious duty which falls upon every woman;
3. that the primary right of woman to be the educator of her children be recognized by states and institutions, this task being the continuing and non-transferable responsibility of motherhood, the most recent psychological, pedagogical and social findings on this point being in full accord with common sense and Divine law;
4. that the right to choose all their helpers in their task of education, especially in the scholastic field, in sports, and in leisure time activities, be allowed equally to parents, father and mother, by appropriate legislation.

4. Contribution to civilization.

The Eleventh International Congress of the I.U.C.W.L., studying the grave problem of modern civilization and the contribution that the

Christian woman should bring to it by her family life, declares:

that the problem ought to be resolved through a complete and harmonious realization of all human values: physical and psychological, material and spiritual, economic and social, and in the light of the only true concept of life: that which recognizes union with God as man's eternal destiny.

It asks then:

1. that the member organizations of the Union work through every possible means for the restoration of a complete culture that only Christian civilization can inspire and realize;
2. that the family be recognized as the fruitful cell of this work of civilization for it is the world in miniature where humanity is formed;
3. that throughout family life youth be given a very clear consciousness of its duty to participate in this work of achieving a truly human civilization
 - a) in restoring to honor in the family truly polite manners and courtesy which create an harmonious and calm atmosphere suitable for the development of the person;
 - b) in reviving in the members of the family a clear knowledge of the supreme destiny of human life, which will permit the child, the man of tomorrow, to learn by his own family life the exact order of values;
 - c) in respecting in the work of education all the potentialities of man, those which will restrain him from error, will assure harmony and will permit him to act most effectively in the civilizing work of the family.

Recommendations concerning aid to mothers of families.

The Eleventh International Congress of the I.U.C.W.L. has taken cognizance of the grave problem which the lack of domestic help poses for the mother of the family. It recognizes that the consequences are grave and are being felt in all countries of the world.

It states that each one ought to make every effort to try to find a solution and that, if one wishes to fight effectively against the lack of household help, it is important:

1. to reevaluate the profession:
 - a) in preparing qualified household workers,
 - b) in seeing that the household mistresses are constantly better prepared for their task,
 - c) in organizing the profession and assuring to it a legal status;

2. to restore Christian thought and recognition of the moral value of household work;
3. to take the immediate measures which the situation demands by:
 - a) the organization of various types of exchange help among mothers,
 - b) the organization of emergency services,
 - c) the organization of parish or sectional programs of exchange help among mothers,
 - d) the use of time-saving household equipment.

Recommendations concerning aid to disrupted families.

Faced with the impressive number of children roaming without hearth or home, deplorable result of the world catastrophe through which we have just come, faced with the resulting grave repercussions for their physical, intellectual and moral life, the Eleventh International Congress of the I.U.C.W.L. asks all affiliated organizations to pay the greatest attention to this sad problem to the end that Christian women insist that assistance to children be assured in all countries first through family channels.

They should strive to increase:

- a) the family placement of children,
- b) failing this, their placement in private or wholesome state institutions, where moral and Christian education, and religious education approximate that of family life.

II. *Through her mission outside family life.*

I. Contribution to social life.

Fully convinced:

that, in the postwar world, the Christian has the obligation to be in some measure the living, bodily answer of Christian social teaching to present-day social problems,
 that the orientation of social life requires woman's contribution through action outside the family more than in the past,
 that the obligation to give thought to social problems is in direct proportion to the influence, individual or collective, which woman possesses,
 that the qualities proper to the nature of woman should also mark her action in the field of social life,

the Eleventh International Congress of the I.U.C.W.L. declares that every woman, and very especially the Christian woman, has the obligation of taking cognizance of the social conditions existing in the area in which she lives and of courageously assuming the social duty which is

imposed on her by reason of her social position or her profession.

It asks that the Christian woman strive:

- a) to make the social doctrine of the Church her own and to achieve the requisite theoretical and practical social development,
- b) to imbue her personal life with Catholic social teaching,
- c) to contribute, as much by her individual action as by the united action of women's groups, to the building of a social order based on this doctrine,
- d) to contribute, mindful of the human dignity of the masses and anxious for an equitable distribution of wealth, toward providing access for all men to a large share of the world's goods.

It expresses the hope that these primary considerations be put into effect in each country:

1. through information and the social formation of all the members of Catholic women's organizations;
2. through the setting up of institutions for the specialized, scientific, technical, philosophical, and religious social training of those who wish to dedicate themselves to social action and social service;
3. through the formation of groups for "self-help," having as their objective active participation in the reforming of social and professional life which will result in social justice and human progress.

2. Contribution to civic and political life.

The Eleventh International Congress of the I.U.C.W.L. states that the orienting of modern public life necessitates a more active participation on the part of all citizens in civic and political life.

It asserts:

that: being given her potentialities and her aptitudes, woman has the duty of bringing her specific contribution to this life, and this all the more because modern public life, oriented toward the seeking of human betterment, is realized with difficulty without a specifically feminine contribution.

It states:

that woman's participation in civic and political life should:

- a) provide appropriate civic education,
- b) be encouraged by different types of women's organizations, or other adequate organizations, which permit group action of women in this civic and political field,

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A CHALLENGE TO PEACE

"PRAY and work to obtain from God the grace that the year 1948 may be for wounded Europe and for the nations torn by discord, a year of rebirth and of peace. So pray and work that after the rout of the Spirit of darkness, the angel of the bottomless pit, the Sun of Justice may rise over the world: Jesus Christ our Lord."—*Pope Pius XII, Christmas Message, 1947.*

With these words in mind the Catholic Association for International Peace held its Twentieth Annual Conference in Washington, March 29-30, to consider a program for peace calling for charity, understanding and cooperation by individuals and by nations, on a regional and world-wide basis.

The vital importance of relief work in establishing peace was emphasized by His Excellency, the Most Rev. Patrick O'Boyle, Archbishop of Washington. He referred to governmental relief as "basic in its importance." However, His Excellency stressed the value of "relief that comes from human beings who are filled with a sense of love and pity and Christian responsibility," and gratefully recounted the work that has been accomplished. "The crisis is now," he cautioned, as we are beginning to get smug, thinking that we have made enough sacrifices. Counseling each to look to himself, His Excellency said that "by keeping away this bread, we may forfeit the chance of ever making a stable peace."

Some of the major issues confronting the Ninth Inter-American Conference were considered by the C.A.I.P. members on the eve of this meeting of the Americas in Bogota.

The establishment of a regional system, binding together the nations of the western hemisphere with definite covenants, was discussed by John Parr, Inter-American Bureau, N.C.W.C. This reorganization, he observed, will be the result of many years of patient effort and experience on the part of the American nations to erect a system of constructive international cooperation.

A draft Covenant on the Inter-American Peace System was the subject of a paper by Dr. Charles Fenwick, Pan American Union. This draft treaty, which is being considered for adoption by the Americas, imposes an absolute obligation to refrain from the use of force in the settlements of disputes and to arbitrate if recourse is not had to one or other of the possible procedures—mediation, investigation, conciliation. Dr. Fenwick concluded that "there is every reason to believe that the organization of the UN itself will be strengthened by having within its larger frame a fully developed regional system."

Considering a basic agreement regarding Inter-American economic relations, Dr. Helen Potter, Seton Hill College, emphasized that in many instances economic conditions dictate more trade within the American continents. She insisted on the need of U.S. assistance in Latin America, but warned against diverting necessary capital goods from the Marshall Plan countries at a time when "moments" count. A plan of maximum self-help was suggested as a prerequisite to financial assistance.

The work of one of the regional Commissions of the UN, the Economic Commission for Asia and the Far East, was described by Dr. T. H. D. Mahoney, Massachusetts Institute of Technology. He pointed out that it has a task of construction rather than reconstruction, in view of the fact that it is concerned with infant economies. If the Western democracies holding membership in the ECAFE make sure that it is allowed to live up to its objectives, Dr. Mahoney observed that "it will go a long way toward insuring permanent peace in an area which could easily be the breeding ground for a third world war."

The progress of the other Commissions and specialized agencies in the past three years was viewed as remarkable by James Eldridge, American Association for the United Nations. It is with the operation of the Security Council, he pointed out, that the major obstacles to peace have been reflected.

Consideration was then given, by Thomas H. Mahony, president of the C.A.I.P., to the following proposals for strengthening the UN—elimination of the veto, empowering the General Assembly to legislate, providing a system of weighted voting, reconstituting the Security Council as an executive and the International Court of Justice as a court of compulsory jurisdiction. He discussed too the alternative actions possible for members of the UN if such amendments were proposed. If, for instance, two-thirds of the member nations ratified the amendments and one of the Great Powers dissented, Mr. Mahony pointed out that the ratifying nations might withdraw and proceed under the altered Charter. The dissenting Great Power, after observing the operation under the amended Charter and convinced of the good faith and efficiency of the reorganized UN, might decide to ratify and "go along." North Carolina and Rhode Island did just that when the Constitution of the U.S. became effective.

Three essentials to peace in China, according to Rev. T. A. O'Melia, M.M., are the elimination of Communism, a remedy for inflation and the opening up of communications. He proposed immediate repudiation by the U.S. of the Yalta agreement. Presenting China's case before the UN, Father O'Melia observed, would serve to bring out

the evidence of Stalin's aggression, to obviate unilateral action on our part and to stay within the framework of the UN, and to bring world opinion to bear in support of justice.

Additional discussions were held on the general subject of "Catholics and European Reconstruction" and are being considered for publication at a later date.—*Rita Schaefer*.

N.C.E.A. CONVENES IN SAN FRANCISCO

DELEGATES to the National Catholic Educational Association's forty-fifth annual convention which opened in San Francisco on March 31 were proffered a double challenge as educators—to train citizens who are also scholars and saints, and to be as balanced, progressive and "radical" in their approach to economic and social reconstruction as the Papal social encyclicals.

A Solemn Pontifical Mass, celebrated by Bishop Hugh A. Donohue, in Saint Mary's Cathedral, opened the convention on March 31st and a stirring challenge to Catholic educators to insist on their rights with the government concluded the session. Archbishop John J. Mitty preached the sermon at the Pontifical Mass. Later in the morning, Mayor Elmer Robinson and Herbert Clish, the city's Superintendent of Public Schools, welcomed the delegates.

In his sermon Archbishop Mitty recalled the beginnings of education in the West and the zeal of the Franciscan Friars who were the first educators in California. In addition, the Archbishop attacked totalitarian regimes in which the state supplanted both the family and the church in education. "Democracy is being attacked from without and from within," the Archbishop told the thousands of Catholic educators gathered from every state of the union. He pointed out that the convention theme emphasized the kinship between American democracy and the philosophy of Catholic education.

Father Gerald G. Walsh, S.J., of Fordham University, in the keynote address at the opening general meeting in the famous San Francisco Opera House issued a strong challenge to the convention urging Catholic educators to train scholar-citizen-saints, to lean out of the ivory tower and to make their views heard outside the schools, and to set an example of collective Catholic charity.

At a public meeting in the Opera House on the night of March 31, Senator James E. Murray of Montana, issued another stirring challenge to Catholic educators when he asked them to be as advanced in their thinking "and as radical, if you will" as the social encyclicals.

He assured that "if we are opposed to collectivism—and we are, as Americans and as Catholics—we are also opposed to economic individualism, as a false philosophy and as the breeding ground, historically, of those very injustices which provide the collectivists with ammunition against democracy itself."

"Catholic education, I suggest, can make no greater contribution to the peace and happiness of the world than to train its students to search honestly and scientifically for a practical alternative to these extremes," the Senator concluded.

In their final resolutions, the delegates to the forty-fifth educational convention responded to stirring messages received from the Holy Father and the President of the United States. The delegates noted the warning of His Holiness concerning the dangers of secularism and indifference to religion and renewed their resolve to perfect a program of education and action which would produce in their students a spirit of constant dedication to the will of God in meeting every situation of life. The convention pledged to His Holiness a crusade of prayer in Italy's hour of need.

The delegates noted with approval the remarks of President Truman that sound education under religious auspices is one of the heritages of American freedom. In a spirit of Christian patriotism, the delegates assured the President that they would keep constantly in mind the national and international responsibilities of the nation.

The educators were unanimous in agreeing that they would accept the great responsibility of caring for homeless and helpless victims of the recent war. They promised especially to make an effort to aid the teachers among the groups of displaced persons and, in addition, to support sound legislation to solve the whole problem of displaced persons.

In his remarks at the concluding session, Archbishop John T. McNicholas, president general of the Association, called upon "informed parents of all groups" to repudiate "secularism in education, and also a national association that attempts to speak as only parents can speak for their educable children."

"Words have little meaning if American freedom of education is to be interpreted in the narrow and restricted form of secularism," said the Archbishop. "The Church," he continued, "has no other mission than to lead men Godward, and when politics, literature, art, amusements, degrade men's souls, even when governments do so, as in Soviet countries, the Church has no choice but to express her condemnation."

In the United States, he said, the Church has a system of education that has the admiration of the informed world. He added: "There is nothing comparable to it in any nation."

"Today American education," the Archbishop continued, "moves toward a real pitfall. The American system of schools was founded on freedom of education. That freedom is now threatened; it has been challenged spasmodically in many sections of our country. There is a widespread movement that would frustrate this freedom. This frustration has made its way into legislative halls and our courts of justice, and into the administration of the opinion-forming agencies of our country. Specious arguments are built up by the secularists to captivate the unwary, to satisfy the superficial and to deceive the simple, innocent majority. Our history and tradition of freedom of education are discarded as outmoded."

Archbishop McNicholas said that while the nation guarantees freedom of education with the right of all parents to select the school of their choice, secularists, legislators, courts and the anti-religious insist that the educable child must attend a tax-paid school, unless his parents or generous persons pay for his education in other schools. Some legislators, he said, contend all other schools are duplicating the work of the public schools. —*Rt. Rev. Msgr. Frederick G. Hochwalt.*

INTERRACIAL MEETING IN NEW ORLEANS

"IF that is what the Catholic Church stands for, I want to know more about it," said the very dark complexioned man as he left Xavier University Auditorium that Monday afternoon. Being curious, I went up to him, introduced myself and told him more about the Catholic Conference on Industrial Problems and our special program to arrange meetings in localities where Negroes could and would attend them.

There was just one more session before the end of this two-day conference which we, in cooperation with the Archdiocesan Catholic Committee of the South, had arranged under the sponsorship of Archbishop Rummel of New Orleans.

When I left the auditorium that afternoon, I was tired, dead tired, and a little disappointed. I'd been in New Orleans three weeks. Days began early and ended late and between each beginning and ending were what seemed like thousands of things to do. There were people to call, people to meet, letters to write, groups to whom the work must be explained and the many other things that must be done to make a meeting successful. We had done all that—and rather well, I thought. But then the day of the meeting dawned. Where were the hordes of people who should be there? We had talked with practically every group in town—particularly the Negro groups. We had

a good program, interesting subjects to be discussed and excellent speakers. Where were they? I consoled myself by thinking that after all it was only an experiment—there was an even chance of its being a success—an even chance of its being a failure. And it wasn't a failure. We had for New Orleans a sizable crowd though not consisting of the age group we specifically wanted, but still a sizable crowd.

None of that worked very well toward building up my morale though. Then I overheard that chance remark; I met a man who felt he had been helped by the Conference. He not only had been helped; he heard Catholic social teaching explained for the first time. All those years he had thought along those lines himself; that is, on the right of a man to join a good union of his own choosing and his right to work actively in that union. (Not too many Negroes in the South are out of the labor class.) But he didn't know that his Church felt that way too.

It was then I thought that perhaps those meetings were successful after all. Today, two weeks after that conference, someone from New Orleans sent a copy of the clippings from the two Negro papers there—clippings from the front page proclaiming to all who cared to read them that the Catholic Conference on Industrial Problems and the Archdiocesan Catholic Committee of the South held a meeting at Xavier University (where whites were welcomed, and did attend—even in New Orleans,—and Catholic teaching upheld the dignity and rights of men, all men, and along with pointing out those *rights*, pointed out the *responsibilities* of all men. Those who didn't hear for themselves read about it in the paper. Some will hear more not only from the man I spoke to, but from the others who attended those sessions.

I'm in Columbus, Ohio, now, arranging for our last meeting of the year. Today I called the editor of one of the Negro papers to ask for an appointment to tell him about our work. He'd be delighted to see me, he said, but he already had a copy of the program. He had run two stories, was getting ready a third, and was writing an editorial to urge people to attend. "If that's what the Catholic Church does, more people should know about it."

It's the same all over the country—North, South, East and West. People hungry for such information, but how long ago was it Msgr. John A. Ryan wrote "A Living Wage"? How long ago was it Leo XIII wrote *Rerum Novarum*? How long ago did Pius XI write *Quadragesimo Anno*?

Somewhere, we the laity have failed—and failed particularly with the Negro group. But there's a new day a-dawning, so come on Jim, and you too, Miranda. Get out of those easy chairs, we got work to do!—*Margaret Garrity.*

LEGAL DEVELOPMENTS

AFFECTING THE CHURCH

Crime Stories In Court

BY a six to three decision in the recent case of *Winters v. People of the State of New York*, delivered March 29, 1948, the Supreme Court of the United States held unconstitutional a New York statute which prohibited the sale or distribution of "any book, pamphlet, magazine, newspaper or other printed paper devoted to the publication and principally made up of criminal news, police reports, or accounts of criminal deeds, or pictures, or stories of deeds of bloodshed, lust or crime * * *." This statutory classification would include material condemned by the National Organization for Decent Literature as glorifying "reprehensible characters or reprehensible acts." The case was occasioned by the prosecution of a bookdealer for alleged violation of the statute. His conviction having been affirmed in the Court of Appeals of New York (294 N. Y. 545), he appealed to the Supreme Court of the United States on constitutional grounds.

The majority opinion, written by Mr. Justice Reed, held the statute unconstitutional on the ground that its language was so vague that "men of common intelligence must necessarily guess at its meaning." It therefore violated "the right of freedom of speech and press protected against state interference by the Fourteenth Amendment." Particularly did the majority opinion object to the language of New York Court of Appeals which had ruled that the statute applied in instances where accounts of criminal deeds of bloodshed and lust were "so massed as to become vehicles for inciting violent and depraved crimes against the person." The thought of the majority was that one reasonable person might construe a particular periodical as having its material so "massed" while another equally reasonable person might take a contrary view. As a result, the publishing trade would be at its peril in dealing with a large segment of printed matter. However, the majority of the justices would seem to hold the language of the statute unconstitutional even without the construction put on it by the New York tribunal.

The dissenting opinion, written by Mr. Justice Frankfurter and concurred in by Justices Jackson and Burton, felt that the majority opinion "rests

essentially on abstract notions." They said that as the people of New York had decided to ban a certain type of publication as injurious to morals, such decision should be respected as an exercise of the state's police power, particularly as there was ground for reasonable belief that this type of literature did in fact have an injurious effect on morals. The minority opinion noted that statutes of sixteen other states, similar to that of New York, had been placed in jeopardy by the decision. (Connecticut, Illinois, Iowa, Kansas, Kentucky, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, North Dakota, Ohio and Oregon.)

It must be pointed out that the decision affects only statutory provisions of the specific type involved. It does not affect those statutes which prohibit the sale or distribution of obscene, lewd, lascivious or filthy material. The Supreme Court did not condemn the statute objectively, but only because of what it regarded as a vagueness in its wording. The minority opinion, even though severely critical of the majority, cited the statutes of several states, which having the same objectives as the New York statute, "may not necessarily be rendered unconstitutional by the Court's decision in the instant case." These states were Colorado, Indiana, South Dakota and Texas. The Colorado statutes, for instance, prohibit the sale or distribution of material "which publishes by pictures or descriptions, indecent or immoral details of crime, vice or immorality, calculated to corrupt public morals, or to offend common decency, or to make vice and crime, immorality and licentiousness attractive * * *." (Ch. 47, Sec. 217, Colorado Statutes Annotated.)

It will be seen that this statute should accomplish the same objective as the New York statute and at the same time it may not be equally open to the condemnation of indefiniteness.

The decision must be regretted as withdrawing the cooperation of law enforcement authorities in many states from the struggle to keep out of circulation those periodicals which "glorify or condone reprehensible characters or reprehensible acts."—*Vincent C. Allred.*

NATIONAL COUNCIL CATHOLIC WOMEN

Convention Call—Directors'
Meeting—Magnificat Medal
Presentation—Filming the
Displaced Persons

A CALL TO CONVENTION

THE need to be vigilant and courageous was never greater. Daily the lines of the great conflict become more sharply drawn. Daily the choice is put before us more clearly—either we must be boldly, unflinchingly *for* Christ, or we are *against* Him. It is in this great hour of crisis and of opportunity that the leaders of Catholic women's organizations and diocesan councils throughout the United States will come together in convention. Let us fervently beg Our Lady of Good Counsel to renew in us during this Twenty-Fourth National Convention of the National Council of Catholic Women that spirit of selfless dedication to the purposes of Her Son which she so perfectly showed.

The Board of the N.C.C.W. was very happy to accept the kind invitation of the Most Reverend Joseph Francis Rummel, Archbishop of New Orleans, and of the New Orleans Archdiocesan Council, to hold the convention there. The dates decided upon are from September 11 through September 15, and convention headquarters will be the Hotel Roosevelt. The hospitality of this charming old city is prepared for us, and as an important port, it is conveniently reached by land, air, and water. Each local organization affiliated, as the Constitution and By-laws provide, is entitled to one voting delegate; diocesan and state councils and national organizations, to two voting delegates. I urge every affiliated organization to send its official delegates and other representatives, so that the convention may truly represent all of us insofar as possible.

We hear on every side that in today's unstable world the position of woman is likewise changing; everyone is discussing and debating as to her rights, her duties, her place in modern society. Thus the theme of this convention, "The Status of Woman Today," is of tremendous importance not only because of its surface interest, but because it reaches into the underlying principles of all our thought and action as women. As Catholic women, we know that our standards are unchanging, and our pattern of "the valiant woman" is none other than the Mother of God. But we must know clearly and exactly, in the turmoil of our times, how to *express* those standards effectively. We must know how to bring our "spiritual motherhood" to a sorely stricken world, in the areas of religious training through the Confraternity, of Christian Doctrine, of social service and civic participation, of charities at home and relief abroad, of aid to youth and to the strengthening of family life, of national and international peace and wellbeing. For this, our convention is a time of rededication, of renewing strength and purpose. Let us use it to the utmost.

Our National Council has much important business to transact after two years, and so again I ask earnestly the representation of all affiliates at the convention. Let us make New Orleans the scene of the greatest convention the N.C.C.W. has yet held.—*Mary Margaret Mannix (Mrs. Henry), President, National Council of Catholic Women.*

NATIONAL DIRECTORS MEET

IMPORTANT questions of the day were discussed by the Board of Directors of the National Council of Catholic Women at the meeting held in Washington, D. C., April 4-6. The Most Rev. Robert E. Lucey, Archbishop of San Antonio, and the Most Rev. Matthew F. Brady, Bishop of Manchester, episcopal and assistant episcopal chairman of the Lay Organizations Department, N.C.W.C., met with the Board. Eighteen Directors were in attendance, including Mrs. Henry Mannix, Province of New York, president, who presided; Mrs. J. Selby Spurck,

Province of Los Angeles, first vice president; Mrs. P. J. Currier, Province of Detroit, third vice president; Miss Margaret Hughes, Province of Chicago, secretary; Miss Clara Berchtold, Province of Santa Fe; Mrs. T. A. Cosgriff, Province of Denver; Mrs. Patrick T. Gibbons, Province of St. Louis; Mrs. John L. Kennelly, Province of Boston; Mrs. A. S. Lucas, Province of New Orleans; Mrs. William McAlpin, Province of Baltimore; Mrs. John F. McCrystal, Province of Cincinnati; Mrs. Matt McGarty, Province of Milwaukee; Mrs. Joseph Michels, Province of Philadelphia; Mrs. J. E.

Nicholson, Province of Portland, Oreg.; Mrs. Thomas F. O'Neill, Province of St. Paul; Mrs. Thomas J. Smith, Province of Newark; Mrs. Neal Sullivan, Province of San Antonio; and Mrs. Rollin Turner, Province of Indianapolis.

The Board issued a strong statement calling upon Catholic women's organizations affiliated with the N.C.C.W. to aid in a special collection of children's garments for shipments to the Storerooms of the Holy Father. Other statements of the Board dealt with strengthening family life, reemphasizing the fact that education is primarily the concern and obligation of parents, working for an annual family living wage, for human rights, and for greater international cooperation. The complete text of these statements is available from National Headquarters.

PRESENTATION OF THE MAGNIFICAT MEDAL

MUNDELEIN College, in Chicago, presented its first award of the Magnificat Medal to honor a Catholic college alumna, who, utilizing her college training to the fullest, has intensified appreciation for Christian social living by the character of her own life and by her contribution to social, aesthetic, scientific, philanthropic, or religious leadership, to Mrs. Henry Mannix, N.C.C.W. president, at a special convocation on March 18.

Sister Mary Josephine, B.V.M., president of Mundelein College, read the citation:

"The first candidate for the Magnificat Medal is a woman whose service to God, centered first in her own magnificent family, radiates beyond the family circle to the local community, the diocese, the nation, and even into foreign lands.

"She is, first of all, a wife and mother, who brings to the service of her husband and her nine living children a mind and a heart and a will molded to unselfish dedication. Educated by the Religious of the Sacred Heart at Manhattanville College, New York, and by the Jesuits at Fordham University, she is to her children an eloquent evidence that it is not enough to love God and to serve Him. It is imperatively necessary for all who know Him, all who love Him, to make Him known and loved by others, through generous, intelligent, selfless service.

IMPORTANT STUDY MATERIAL

The conclusions of the International Congress of the International Union of Catholic Women's Leagues, held in Rome, September 11-16, 1947, are carried on pages 4 to 7 and 19 of this issue. The Congress considered the vital role of the Catholic woman in contemporary life; hence the importance of these conclusions to N.C.C.W. affiliated organizations.

"Her career as homemaker and as social and civic leader is in beautiful conformity with the directive of the Holy Father, Pope Pius XII, who challenges Catholic women to assume courageous, dignified, gallant leadership in world affairs.

"Accordingly, Mundelein College, through its loved Chancellor, His Eminence, Samuel Cardinal Stritch, is happy to confer the first Magnificat Medal upon Mrs. Henry Mannix, homemaker, wife, mother, president of the National Council of Catholic Women, and United States representative on the Governing Board of the International League of Catholic Women."

In his presentation address, Cardinal Stritch said: "You must seek excellence in the practice of your Christian life and in development of your mental life. One of the faults of the modern world is that leadership is sometimes taken by force and violence. Such leadership leads men astray."

Mrs. Mannix received the medal from His Eminence and then expressed to her audience the hope that this beautiful gold medal might shine on each one there, giving each a special blessing and the pleasure to have a great desire to work for God.

The convocation was followed by a reception for the presidents and faculty, alumni and student representatives of all the Catholic colleges of the archdiocese and for members of the Chicago Council of Catholic Women and affiliated women's clubs to honor one who, in her daily living, echoes the beautiful words of Mary, engraved on the medal,—"My soul doth magnify the Lord."

5,000,000 GARMENTS FOR HOLY FATHER'S STOREROOMS

Because of the anguish of the Holy Father in these times of suffering, and wishing to assist him in his humanitarian efforts, the N.C.C.W. Board of Directors, at their meeting, April 4-6, 1948, in Washington, D. C., issued a statement calling upon affiliated groups to aid in a special collection of five million new children's garments, between May 1, the month of Our Lady, and September 8, the feast of the Nativity of the Blessed Virgin Mary, to be sent through War Relief Services-N.C.W.C. to the Storerooms of the Holy Father.

FILMING THE DISPLACED PERSONS

MARGARET HUGHES

Editor's Note: This third article on the Displaced Persons was prepared by Miss Hughes as a member of the N.C.C.W. group who visited the Displaced Persons Camps in Italy and Germany in the Fall of 1947.

FOR the first time a "hobby" of mine paid dividends. Possessing a 16 mm movie camera, I was asked to join a delegation from the National Council of Catholic Women who were to visit the Displaced Persons camps in Italy, Austria and Germany. As an amateur photography enthusiast, it was my privilege to film actual conditions in these areas and show the needs of the DPs who are living in these crowded quarters. In most instances, these camps had been former barracks and were not suitable living quarters for family units.

These Displaced Persons represent a cross section of eastern Europe—the Ukrainians, Poles, Yugoslavs, Estonians, Latvians, Lithuanians—all victims of totalitarian oppression. Many of them were forced into the German economy to permit the German people to go to war; others were compelled to flee their countries because of invading armies. These 800,000 Displaced Persons who remain in the 350 camps located in Germany, Austria and Italy are afraid to return to their native lands because of the threat of persecution due to religious affiliation or political viewpoint. Their only hope lies in emigration to a new country. Of the total number of Displaced Persons, 80 per cent are Christian, and 60 per cent of the Christian population is Catholic, while the remaining 20 per cent is Jewish.

Starting with an initial visit to Cine Città, a former movie studio of Italy, located outside Rome and now a DP camp, we traveled through northern Italy, visiting a large DP camp and an Intake center at Milan. A short stop was made in Geneva, Switzerland, where we visited the headquarters of the Preparatory Commission, International Refugee Organization (PCIRO) to secure our travel orders, and in Berne, where we received our military permits that enabled us to continue our visit to DP camps in the three western zones of Germany.

For two weeks we visited many of the camps housing these Displaced Persons, and in every instance found their story pathetically the same—all anxious to emigrate. In preparation for this day of liberation, they are training themselves to be an asset to their country of adoption. Where possible, shops are set up and instructors are recruited from among their own ranks. Materials are scarce, but through the welfare agencies some materials are available and many of the DPs are learning trades—bricklaying, tailoring, tool mak-

ing, bootmaking, etc. Other Displaced Persons are farmers, and some belong to the professional class. Many of this last group are retraining themselves, knowing that their present profession is only for specialized service in their country of origin.

The plight of the Displaced Person is pathetic. The uncertainty of the future darkened their already clouded past, and they are looking to other countries of the world to brighten that horizon by permitting them to cross their threshold, and in time, to become citizens of their adopted country. Their only wish is to be allowed to use their talents in contributing to the economy of the world. They cannot do this living in bleak barracks in the destroyed economy of a defeated country.

A few of these Displaced Persons do emigrate, but—so very few. It was a sunny day in early October (one of the few bright days we encountered in our short stay in Germany) when we bid "Bon Voyage" to some three hundred Displaced Persons entraining for the United States. Once or twice a month, a trainload of DPs who have received affidavits for their country of adoption leave the American Zone of Germany. On a siding, outside of Munich, these 300 men, women and children were seated in former troop trains that would take them to Bremerhaven from where they would sail for the United States on an American ship. These cars were occupied several hours before their departure from Munich. Here the DPs were served a meal that would sustain them until they reached the port of embarkation. A huge truck, a kitchen on wheels, stopped at each window and tin plates were filled with a nourishing stew, cups were filled with hot coffee, and a loaf of bread handed to each family group.

At the same time, the military were checking affidavits and getting all in readiness for the trip. All affidavits were processed at the American Consulate in Munich through the efforts of American voluntary welfare agencies who stood by these homeless people in their hour of need. Two kinds of affidavits are issued. If the DP is fortunate enough to have relatives who will sponsor him, he enters the country under a personal affidavit. Those DPs not fortunate enough to have relatives in the United States are allowed to enter under a general or corporate affidavit of a voluntary welfare organization. A large number of the fortunate men, women and children who left the Munich area were starting a new life because they were included in the corporate affidavit of War Relief Services-N.C.W.C., whose work for Displaced Persons in Germany and Austria is headed by Rev. Stephen Bernas, from the Archdiocese of Chicago. Five Immigration Offices for DPs in Germany and Austria are under his supervision.

Applications for inclusion in the corporate affidavit of War Relief Services-N.C.W.C. are accepted in the order in which they are received. Only those who comply with the immigration laws of the United States are allowed to emigrate in the allocated quota for their countries of origin. The quotas for some countries are so minute that DPs must wait years to enter under the provision.

Joy was in the hearts of these Displaced Persons, representing all nationalities, for they were finally enroute to a new homeland—to a place they could call home and where once again they might feel the security that all human beings cherish as their most priceless possession. A tinge of sorrow marked this otherwise joyful scene, for standing in the distance some several hundred feet from the train, behind a guarded barrier, were relatives and friends of the entraining DPs, who were unable to emigrate. At a given signal, a few minutes before the train was scheduled to leave, the barriers were dropped and tearful goodbyes were exchanged.

How long shall we allow those who remained behind on that day to live in Germany with neither home nor homeland? During the war years, unused quotas for various countries piled up and we should support legislative action that will make it possible to assign a sizable number of these quotas to the DPs remaining in the barracks that dot the landscape of Italy, Austria and Germany.

As I filmed the DPs in their camps and barracks, I could not help feeling compassion for these human beings who love liberty and who have suffered so much for its sake. But when I filmed the departure of the fortunate few from Munich, my heart ached with an almost unbearable pity for the hundreds of thousands who did not leave on that train and who do not know when—if ever—they will leave.

FAMILY LIFE STRESSED AT CONVENTIONS

The two diocesan council conventions held since the last issue of CATHOLIC ACTION went to press have given serious consideration to the fundamental role of the family in society.

Detroit . . . The Rev. Fred Mann, C.S.S.R., Catholic radio speaker on the family and guest speaker at the 10th annual convention of the Detroit A.C.C.W., March 11, discussed Cana Conferences. Father Mann said that failure in marriage is causing a disintegration in personality that is reflected in our present national pattern of unrest. The convention, opened with Mass celebrated by the Most Rev. Allen J. Babcock, Auxiliary Bishop of Detroit, was given over to Institutes on family life, volunteer services, and motion pictures, and

to committee reports. Mrs. Joseph M. Althoff, archdiocesan chairman of the Committee on Family and Parent Education, reported that more than 7,000 adults and nearly 2,500 children had participated in the family life projects sponsored by the council. The printed programs contained charts of deanery activities as a permanent record for study. Mrs. G. Russell French, retiring president, is succeeded in office by Mrs. George L. Ennen.

Portland, Oreg. . . . At the Portland A.C.C.W. annual convention, March 18, Rev. Patrick J. Dooley, moderator of the Portland deanery council, addressing the 300 women in attendance, stressed the importance of home duties. He said: "Women today are being called into social and political life as well as economic life . . . This social order will only be achieved through a doctrine of social living which in its essence must be carried out in the home." Rev. Arthur J. Sullivan, who represented the Most Rev. Edward D. Howard, Archbishop of Portland, was a guest speaker. Mrs. F. E. Danzer, president, presided. Continued cooperation with the clothing project of the N.C.C.W. and War Relief Services-N.C.W.C. was urged, and a resolution passed to make the pamphlet, *Papal Directives for the Woman of Today*, part of the study club material for the year. A book containing the promises of 35,000 Rosaries for the living and deceased members of the Catholic Truth Society of Oregon, pledged through the Archdiocesan Council, was on exhibition. This Spiritual Bouquet had been presented by Mrs. Danzer to Rev. Charles M. Smith, executive secretary and only living member of the founders of the Catholic Truth Society of Oregon, in honor of the 25th anniversary of the Society.

WITH OUR NATIONALS

Daughters of Isabella . . . In the March issue of the official Daughters of Isabella magazine, Mrs. Carolyn B. Manning, national regent, reported that during the year 1947, 6,295 persons received religious instructions from the D. of I. sponsored Confraternity Home Study Service directed by Reverend L. J. Fallon, C.M., of St. Louis, Missouri.

National Catholic Women's Union . . . The State of Connecticut leads the nation in the Central European Infant Clothing Campaign, started last year by the N.C.W.U. at the request of Bishop Aloisius J. Muench of Fargo, Apostolic Visitor to Germany. Of the 165,000 articles collected so far in the drive, Connecticut has contributed 56,000. Shipments in this campaign for 1,000,000 articles of baby clothing are handled through War Relief Services-N.C.W.C.

NATIONAL COUNCIL CATHOLIC MEN

N.C.C.M. In Annual Meeting—
Help Wanted!—Steubenville
To Organize—Beads or Bullets—
Radio Schedule

N.C.C.M. IN ANNUAL MEETING

THE annual meeting of the National Council of Catholic Men was held in Washington, April 3-4, with representatives from 21 diocesan and 5 national Catholic men's organizations in attendance. John W. Babcock, representing the Detroit Archdiocesan Council and president of N.C.C.M., presided at the various sessions, which were held in the N.C.W.C. Headquarters building.

Archbishop Robert E. Lucey of San Antonio, episcopal chairman of the Lay Organizations Department, National Catholic Welfare Conference, addressed the delegates and urged a more complete mobilization of Catholic men's groups to combat the trend of secularism in American life today. He pointed out the importance of developing an informed Catholic laity to uphold the teachings of the Church among all groups of our people.

Among the important actions approved by the delegates was to pledge its full cooperation to the newly formed National Catholic Resettlement Council in its plans to settle in this country displaced persons now living in camps and assembly centers in Europe. The delegates also approved a resolution calling for more support by all Catholics to the Catholic press in its efforts to interpret events of the day in the light of Christian principles.

Emmet A. Blaas, Wichita, Kans., was elected president for the coming year, succeeding John W. Babcock, Detroit. Mr. Babcock has served as president for the past three years and during his tenure of office accomplished much in strengthening and expanding the work of the Council. Other

officers elected are: Stewart Lynch, Wilmington, Del., vice-president; Thomas E. Sly, Belleville, Ill., secretary; and James H. McCaffrey, Dallas, Tex., treasurer. Retiring president John W. Babcock, Detroit, was elected as fifth member of the executive committee.

The new board of directors of the council includes two new members, Dr. George R. Ellis, of the Washington Archdiocesan Holy Name Union, and Albert J. Sattler, New York, president of the Catholic Central Verein. Other directors, all re-elected, are Mr. Sly and Mr. McCaffrey; John M. Nolan, Paterson, N. J.; Robert L. Weisenburger, Toledo; Daniel E. Morrissey, of the National Catholic Laymen's Retreat Conference; Joseph B. Laucka, of the American Lithuanian Roman Catholic Federation. Holdover directors are Joseph J. Walsh, Denver; John E. Toomey, Mobile; Julius C. Rupp, Fort Wayne; Leslie Schmidt, Great Falls, Mont.

Among those who attended the meeting were Thomas H. Cannon, of the Catholic Order of Foresters; Walter J. Conaty, of the National Catholic Laymen's Retreat Conference; Leonard Simutis, of the American Lithuanian Roman Catholic Federation; Hugh J. Kinchley, of the Georgia Catholic Laymen's Association; Frank A. Furlong, Chicago; John Crean, Camden; W. C. Flynn, Portland, Oreg.; Robert J. Bauer, San Antonio; Walter J. Murray, George Petzer and Richard Hobbs, of the Detroit Archdiocesan Council of Catholic Men; John Zvetina, Chicago; and Alfred Tennyson, Trenton.

STEUBENVILLE TO ORGANIZE

Bishop John K. Mussio of Steubenville, has announced the formation of a men's organization to be known as the Diocesan Lay Union. With units in each of the diocese's five deaneries, the Lay Union will emphasize social action and place particular stress on industrial relations. Interracial problems will be studied as well. The diocesan program will also include the Narberth plan, lay retreats and the Christopher Movement. Goal of the Lay Union will be the training of leaders who in their respective secular circles will reflect and expound the Church's social teaching.

Rev. Jan B. Kish has been appointed diocesan director. Laymen have been selected as program

chairmen in each of the deaneries of the diocese.

According to present plans, a minimum of four experts will be brought into the diocese each year for lectures to the deanery groups. Following the visits of the experts, forums and workshops will be arranged to continue the leadership training and to determine plans of action. In addition, each of the deanery chairmen will seek to promote programs in answer to the problems peculiar to his own deanery.

Steubenville's forward-looking venture is attracting much attention and drawing acclamation on all sides. Setting its sights on social and economic problems, on those important areas of life

which are so sadly in need of Christian transformation, the Steubenville Lay Union holds high promise and bids fair to render a distinct contribution to the entire citizenry, non-Catholic as well as Catholic, of the Steubenville area.

HELP WANTED!

Every Catholic man should be familiar with the organization and objectives of the National Catholic Resettlement Council, an advisory group created to assist the Bishops' Resettlement Committee in marshalling the efforts of all Catholic groups currently attempting to prepare for the entry of America's fair share of Europe's Displaced Persons.

A tremendous task faces American Catholics in extending the hand of welcome to our unfortunate brothers across the ocean. Funds for transporting these people to our shores must be sought; employment and housing must be arranged. The problem of DP's creates one of the great Christian responsibilities of our generation.

Diocesan Councils of Men should assume the leadership in offering their services to their local Bishop in support of this great Christian project.

BEADS OR BULLETS?

In Toledo, named after the Spanish town famous for swords, a weapon superior to sword or pen is being forged. The men of the Diocesan Council of the Ohio City are participating with other groups in the Rosary Crusade, inspired by the apparitions at Fatima.

The crusade had its beginning at St. Francis de Sales Church, the "Old Cathedral," May 1 last year. From 7:30 in the morning until 5:30 that evening, the rosary was recited without interruption. The day's prayers were concluded with benediction of the Blessed Sacrament. Members of many organizations, men, women and youth, were assigned to certain hours to lead the prayers. A total of nine hundred and ninety-two persons took part in the exercise.

Thereafter on the first Sunday of every month the rosary has been said continuously starting immediately after the last Sunday Mass and ending with benediction at 5:30. A count at any hour shows from seventy-five to several hundred participants. Every rosary is preceded by the prayer: "This rosary is dedicated to Our Blessed Lady of Fatima for the conversion of Russia and the restoration of peace to the world."

"Our Blessed Lady of Fatima promised the conversion of Russia, and the restoration of peace to the world if the people would pray to her", said Albert Zink, active head of the crusade, adding: "And neither is Russia converted nor is there peace in the world. We can deduce but one conclusion: The people are not praying to her, for certainly she would not default in her promise if we complied with her request."

On the first anniversary of the crusade, Saturday, May 1, 1948, a large outdoor ceremony has been arranged on grounds adjoining the church at 2 p. m. Public officials, state, county and city, have been invited. Preparations have been made for a crowd estimated at between ten and fifteen thousand. The rosary will be started at 7:30 a. m. and will continue all that day and night and all the next day except while Sunday Masses are being said.

RADIO SCHEDULE—MAY, 1948

THE CATHOLIC HOUR

Sundays, 6:00 P. M., EST

NBC Network

REV. JAMES D. O'SHEA

Assistant Director, Catholic Social Service, Archdiocese of San Francisco

Subject: "The Church and Her Story of Charity."

May 2—Charity, A Divine Law for the Human Family.

May 9—Charity and the Problems of Family Life.

May 16—Charity and the Lay Apostolate.

REV. ALVIN P. WAGNER

Archdiocesan Missionary, San Francisco, Calif.

Subject: "The Truth About God."

May 23—The Truth About God in Heaven.

May 30—The Truth About God on Earth.

Music by the Choir of Old St. Mary's Seminary, Baltimore, Md., under the direction of Rev. Eugene Walsh, S.S.

THE HOUR OF FAITH

Sundays, 11:30 A. M., EST

ABC Network

BROTHER BONAVENTURE THOMAS, F.S.C.

President, Manhattan College, New York

May 2—"Youth Looks Forward."

VERY REV. MSGR. MARK EBNER

Pastor, St. George Church, St. Louis, Mo.

Subject: "Four Prayers."

May 9—The Prayer of Faith.

May 16—The Prayer of Hope.

May 23—The Prayer of Love.

May 30—The Prayer of Sorrow.

Music by the Hour of Faith Male Quartette and Instrumental Ensemble, under the direction of Paul Creston.

FAITH IN OUR TIME

Thursdays, 10:15 A. M., EST

MBS Network

REV. RICHARD GINDER

Editor, *The Priest Magazine*, Blairsville, Pa.

Subject: "God's Plan for Men."

May 6—The Ascension of Our Lord.

May 13—The Holy Ghost.

May 20—Our Blessed Mother.

May 27—Corpus Christi.

Music by organist and baritone soloist.

"THE GREAT HOUR OF THE CHRISTIAN CONSCIENCE"

(Continued from page 3)

terrible verdict, is no less formal: He who is not with me is against me.

You, beloved sons and daughters, know full well what this alternative signifies and involves for Rome, Italy and the world.

In your conscience, aroused to such a full appreciation of its responsibility, there is no room for blind credulity toward those who at first proclaimed their respect for religion but then, unfortunately, show their true colors as deniers of all that you hold most sacred.

In your conscience there is no room for the pusillanimity, complacency and indecision of all those who in this crucial hour believe they can serve two masters.

Your conscience realizes that the actuation of social justice and peace among nations can never be effected and assured if men close their eyes to the light of Christ and open their ears instead to the false words of agitators who on the denial of Christ and God lay the cornerstone and foundation of their program.

But the Church "loves also her detractors who also are her children," His Holiness said, "and she invites them all, as We now invite you all, O people of Rome, O people of Italy, O people of the world,

to union, to harmony, to love, to the thoughts and to the plans of peace."

MOTHER'S DAY TO BE "MARY'S DAY" ALSO

The second annual collection for the Building Fund of the National Shrine of the Immaculate Conception on the campus of the Catholic University of America has been set for Mother's Day, May 9, although it has been left to the discretion of the various Bishops to take the collection up on any other day when Mother's Day would not appear to be a good day.

The Bishops' Committee for the erection of the National Shrine of the Immaculate Conception chose a five-year plan for this work, which it is hoped will make it possible to celebrate the Centennial of the Definition of the Dogma of the Immaculate Conception there in 1954.

The aim of the Committee has been to receive one dollar from every Catholic family in the United States, which would insure erection of the Shrine and provide an endowment for its upkeep after completion.

It will be a National Shrine in a realistic sense, for here will be not an imposing monument to the wealth and generosity and love of a few, but rather a lofty symbol of the piety of millions, high and low, the mites of the many merged into an impressive tribute on the part of all the Catholics of the United States to the Mother of God.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

May, 1948

- 1-3—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Province of St. Louis, Kansas City, Mo.
- 7-9—NATIONAL COUNCIL OF CATHOLIC NURSES—annual convention, Boston, Mass.
- 12-13—WISCONSIN COUNCIL OF CATHOLIC WOMEN—33rd annual conference, Beloit, Wis.
- 13—CONSECRATION OF THE MOST REV. EDWARD C. DALY, O.P., as BISHOP OF DES MOINES, in Des Moines.
- 13—ENTHRONEMENT OF THE MOST REV. LOUIS J. REICHER as FIRST BISHOP OF AUSTIN, in Austin.
- 18—CONSECRATION OF THE MOST REV. JOHN F. DEARDEN as TITULAR BISHOP OF SAREPTA AND COADJUTOR TO THE BISHOP OF PITTSBURGH, in Cleveland, Ohio.
- 20—CONSECRATION OF THE MOST REV. LEO J. STECK as TITULAR BISHOP OF ILIUM AND AUXILIARY TO THE BISHOP OF SALT LAKE, in St. Louis, Mo.
- 20-21—CATHOLIC PRESS ASSOCIATION—annual convention, Cleveland, Ohio.
- 20-22—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Province of Chicago, Chicago, Ill.
- 23—NATIONAL CATHOLIC TRIBUTE TO THE WAR DEAD—Tomb of the Unknown Soldier, Arlington National Cemetery.
- 26—CONSECRATION OF THE MOST REV. LEO FABIAN FAHEY as TITULAR BISHOP OF IPSUS AND COADJUTOR WITH RIGHT OF SUCCESSION TO THE BISHOP OF BAKER CITY, in Bay St. Louis, Miss.

June, 1948

- 6—CONFERENCE OF CATHOLIC SCHOOLS OF NURSING—meeting on nursing education, Cleveland, Ohio.
- 6-12—THE FOURTH INTERNATIONAL PATTERN INSTITUTE—New York, N. Y.
- 7-10—CATHOLIC HOSPITAL ASSOCIATION OF THE UNITED STATES AND CANADA—33rd annual convention, Cleveland, Ohio.
- 7-12—SUMMER SCHOOL OF CATHOLIC ACTION—St. Louis, Mo.
- 12-18—STUDENTS SOCIAL ACTION INSTITUTE—Detroit, Mich.
- 12-19—INSTITUTE ON INDUSTRY AND FOURTH INSTITUTE FOR SOCIAL ACTION CHAIRMEN—Washington, D. C.
- 18-20—NATIONAL CATHOLIC LAYMEN'S RETREAT CONFERENCE—twelfth conference, St. Louis, Mo.
- 25-27—NATIONAL CATHOLIC EVIDENCE CONFERENCE—15th Annual Meeting, Indianapolis, Ind.
- 28-Aug. 7—INSTITUTE OF CATHOLIC SOCIAL STUDIES—Catholic University of America, Washington, D. C.

- c) be strengthened through the direct participation of women in positions of responsibility in political and social life, especially in the community.

It expresses the hope:

that woman, in this civic and political collaboration, not seek to imitate man but create little by little a type of civic and political womanhood as perfect and effective as possible;

that she have the courage to take part in the study of general problems, bringing to their examination and their solution her viewpoint and her specifically feminine and maternal concern; that she take a special interest in all questions that particularly require the attention and abilities of women and mothers and with which she has a special duty to be concerned.

3. Contribution to international life; contribution of woman to peace.

Since it is understood that international solidarity is presented as an indisputable fact and, moreover, increasingly desirable and urgent for the physical and moral welfare of suffering humanity,

that woman, by her special qualities, can make a useful contribution toward the saving in the world of today of all those things which are scoffed at, that it is impossible to consider outside of its international relation a participation that is almost everywhere devoted to the responsibilities of a section,

the Eleventh International Congress of the I.U. C.W.L. states that:

the Christian woman should, in a very special way, participate in this common life of humanity.

To this end, the Eleventh International Congress expresses the following hopes:

1. that, in women's milieu, an educational effort be made with a view to the determined widening of thought and a more and more profound understanding of Christian principles of judgment;
2. that this effort tend in particular to develop among women a sense of the role of nations in the midst of the international community, a sense of the necessary solidarity which should exist among all people in the service of humanity;
3. that there be instigated and continued exchanges and contacts (friendships, trips, etc.) in an effective solicitude for putting into common practice the experiences and accomplishments of each country in the whole world.

4. Contribution to religious life.

Considering that an important part of human society toils in the postwar world in unspeakable suffering,

Considering that no institution of a purely technical, economic, and social order can alone remedy these sufferings, which all have a moral and religious element,

Considering that the world, conscious for the first time of its profound unity, seeks sorrowfully the norms of universal civilization which would be able to restore it,

Considering that in this hour of universalism, once more messianism, which brings only deceptive and erroneous solutions, offers itself or seeks to impose itself,

Considering that the Catholic synthesis alone, because it excludes no factor, is capable of conceiving and animating a humanism to the true measure of man,

Considering that the Popes have recognized in Catholic Action an eminent role,

Considering that the principal object of the I.U. C. W. L. is to unite the Catholic women of the entire world so as to aid them through exchange of views to recognize their responsibilities,

The Eleventh International Congress of the I.U. C.W.L. asks that the Catholic women of the entire world agree:

through their own effort,

through the institutions of which they are members to spread ideas, information and orientations concerning the religious apostolate of woman in the contemporary world.

It expresses the hope that this apostolate be:

a frank apostolate, conscious of the content of the redemptive message as well as of the present needs of men in body, mind, soul,

a living, continually changing apostolate, adapted to the complex conditions in which the human beings of today live,

an authorized apostolate communicating a message revealed by God to humanity,

a message of holiness, of the interior life, of sacrifice and of redemptive love, a theological, doctrinal and moral message,

a missionary apostolate which penetrates the daily life of the de-Christianized or non-Christian milieu,

a public apostolate in accord with the spirit of our times,

an apostolate according to the spirit of the Church and which finds the guarantee of its efficacy in its sense of respect for the Hierarchy and of its submission to their directives.

Month by Month with the N. C. W. C.

N.C.W.C. Administrative Board Meets in Semi-Annual Session

On April 6 and 7 three Cardinals, five Archbishops and nine Bishops—members of the Administrative Board, N.C.W.C.—met at headquarters for their usual Spring conference. Those present were: Their Eminences Edward Cardinal Mooney, Archbishop of Detroit; Samuel Cardinal Stritch, Archbishop of Chicago and Francis Cardinal Spellman, Archbishop of New York; Archbishop John T. McNicholas, O.P., of Cincinnati, chairman; Archbishops Richard J. Cushing of Boston, Francis P. Keough of Baltimore, Robert E. Lucey of San Antonio, and Joseph E. Ritter of St. Louis; and Bishops John Mark Gannon of Erie, John F. Noll of Fort Wayne, Michael J. Ready of Columbus, and Emmet M. Walsh of Charleston. Assistant members of the Administrative Board: Bishops Matthew F. Brady of Manchester, N. H.; Richard O. Gerow of Natchez, Thomas K. Gorman of Reno, Bryan J. McEntegart of Ogdensburg, and John F. O'Hara, C.S.C., of Buffalo.

Msgr. Howard J. Carroll, general secretary of the N.C.W.C., and the Rev. Paul F. Tanner, assistant general secretary, also were present.

At this meeting, the Rev. Aloysius J. Wycislo, a priest of the Archdiocese of Chicago, was appointed Assistant Executive Director of War Relief Services—National Catholic Welfare Conference, and the Rev. Vincent J. Brosnan, a priest of the Archdiocese of New York, was named Assistant to the Executive Director of War Relief Services, Msgr. Edward E. Swanstrom.

N.C.W.C. Staff Member Honored with 1948 Christian Culture Award Medal

The Christian Culture Award Medal given annually "to some outstanding lay exponent of Christian ideals," by Assumption College, Windsor, Ont., has been given this year to Dr. Richard Pattee, director of the Inter-American Bureau of the National Catholic Welfare Conference.

Presentation will be made on May 2. Previous recipients include Sigrid Undset, Jacques Maritain, Philip Murray,

Frank J. Sheed, Arnold M. Walter, Henry Ford II and Dr. George Sperti.

Congratulations are extended to Dr. Pattee.

N.C.C.S. Activities Now Operating On Peacetime Basis

Reporting to the semi-annual meeting of the N.C.C.S. Board of Trustees, Msgr. Howard J. Carroll, secretary to the Board, stated that establishment of the National Catholic Community Service program for the nation's defense forces and Veterans' Administration patients on a peacetime basis has been accomplished successfully without interruption of service.

Detailed plans of the enlarged hospital service are contained in the new N.C.C.S. publication, *The Hospitalized Veteran and His Catholic Neighbor*, which stresses America's responsibility to its disabled war heroes and appeals to Catholics everywhere to cooperate in the program for VA patients, 25 per cent of whom are Catholic.

Based on extensive N.C.C.S. experience and research in the VA hospital field during the past two years, the booklet outlines a practical program whereby Catholic volunteer groups in communities adjacent to VA hospitals may contribute greatly to the general welfare of the patients.

Thomas D. Hinton Succeeds

James S. Mitchell as Executive Secretary, N.C.C.S.

Mr. Thomas D. Hinton, of Scranton, Pa., associated with the National Catholic Community Service in administrative capacity since 1942, has been named executive director of the N.C.C.S., succeeding James S. Mitchell who has become executive secretary of the National Council of Catholic Men.

In 1945 Mr. Hinton was released by N.C.C.S. for a special assignment to direct USO operations in the Philippines, later returning to N.C.C.S. after demobilization of troops. For his work in the Philippines, Mr. Hinton received commendation from the War Department and was awarded the Civilian Service Emblem.

Our best wishes and prayers will be with Mr. Hinton in his new assignment.

CATHOLIC ACTION—MONTHLY PUBLICATION OF THE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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